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INDIANS AT • WORK



• JULY 15 - AUGUST 1, 1937 •

A NEWS SHEET FOR INDIANS
AND THE INDIAN SERVICE

• OFFICE OF INDIAN AFFAIRS •
WASHINGTON, D.C.





I N D I A N S A T W O R K

CONTENTS OF THE ISSUE OF JULY 15 - AUGUST 1, 1937

Volume IV

Number 23-24

Page

Editorial	John Collier	1
New Indian Welfare Organization Formed Through Merger Of Two Existing Groups		5
The Tan Oak, Friend Of The Hoopa Valley In- dians: Shall We Destroy It?	Leonard B. Radtke	7
Charter News		11
Districts For Headquarters Of Supervisory Personnel Are Coordinated		13
Oscar H. Lipps		15
Crime Prevention Among Indians	Wayne L. Morse	16
Report On Pension Bill Tells Story Of Wounded Knee Massacre		26
No Federal Aid For This Sioux Girl!	Rose S. Hallam	29
Fort Hall Leaders Speak At "Indian Day" At Pocatello, Idaho		31
Early Indians Of Montana		34
✓ Indian Claims Commission Bill Defeated		36
A Trader On The Fort Peck Reservation In Montana Speaks	G. A. Lundeen	37
Fighting One of Agriculture's Great Plagues At Western Shoshone Agency		38
Navajo Tribal Council Sends Delegates To Testify In Senate Subcommittee Hearings		40
✓ Indian Office Policy Summarized	John Collier	41
Public Health Work Among Children At The Cheyenne River Agency, South Dakota ..	Phoebe Sheppard	43
✓ The Heirship Land Problem - An Answer Suggested	C. R. Beaulieu	45
Visitors In The Washington Office		46
Cover Design		46
Mexican Novel Gives Vivid Interpretation Of Indian Life	D'Arcy McNickle	47
New Name For I.E.C.W.		48
From I.E.C.W. Reports (CCC - ID)		49

THE MORNING BATH



Fort Apache Reservation, Arizona

NOTE

Consideration is being given to changes in the form and organization of "Indians At Work." Pending decisions on these changes, it will be necessary to omit several issues.



· INDIANS · AT · WORK ·

A News Sheet for Indians
and the Indian Service

· VOL. IV · · JULY 15 - AUGUST 1, 1937 · · NO. 23-24 ·

Without critics, and opposition, no administration knows its own strengths. It may know its own weaknesses; but only through its critics (and the self-searching which they occasion) is it likely to know its own strengths.

This remark is occasioned particularly by recent Senate hearings devoted to complaints by Navajos. Here are the main facts fully established through the hearings.

1. Through three and a half years, the Navajo Council endorsed - and actively supported - every major policy of the present Indian Office. The endorsed policies included agency consolidation, the establishment of land-use-management districts, the substitution of day school for boarding school development, the land consolidation policies and, above all, the stock reduction and range management policies. Nevertheless,

2. The Navajo Council itself believed that it was insufficiently representative and on November 24 last, adopted a res-

olution to reorganize. The goal of reorganization was an electoral system wide-based on the eighteen land management districts. To a council so reorganized, wider responsibilities might be given.

Though knowing that a safe equilibrium might give place to turmoil, for a while, the Indian Office reported Yes to the Council's proposal. Months of a canvass of the entire tribe by the Council's committee ensued; and there emerged the Navajo Constitutional Assembly, which became also the interim tribal council. The Assembly through a special committee proceeded to draw a constitution. Its work is not finished yet, but enough is done to make it already certain that the largest Indian tribe will create a self-government entirely modern and yet deliberately infused with traditional elements peculiar to the Navajos.

The new tribal government, incidentally, will be totally divorced from the Indian Office, i. e., no regular employee of the government may sit in the new tribal legislature.

3. I have called attention in earlier editorials to the record which Indian tribes are making in that most necessary but most onerous part of soil conservation - the reduction of live stock. Particularly striking have been the actions by Laguna and Acoma Pueblos across two years past.

But no tribe depends on sheep to the intense degree of the Navajos. Probably sheep mean more in the consciousness of the Navajos than of any other tribe.

I have pointed out that reduction programs in all recent or known range history have had to be forced through by authority - that white live stock men, using land not individually their own, never have voluntarily made the sacrifices necessary to range conservation.

Well - the Navajo grazing regulations are now promulgated. They are a document unique to Navajo-land alone, and they are the product of the Navajo Council's grazing committee - in conference with the Agency, of course, but acting as a body independent of the government.

These regulations deal comprehensively and precisely with the whole problem of the range. Carried through with wisdom, they will achieve all further needed reduction without cutting down the breeding stock at all, and with a steady increase of wool yield and meat yield.

But they come on the heels of three arduous "horizontal" reduction campaigns, and they call for further and new efforts and momentary sacrifices. The Navajos, like the Acomas and the Lagunas, voluntarily have gone forward. They have shown the way to all the live stock interests of the great West. All of the above, the Senate hearings fully establish.

* * * * *

Though rains have fallen to East and to West, at Fort Peck, Montana, no rains have fallen. The condition of Indians and

their neighbors is desperate. Large expenditures from the new Relief Act will be necessary to prevent complete human ruination in the Fort Peck area. Superintendent Hunter, accompanied by spokesmen of the distressed whites, has been in Washington, and help (not adequate, but very substantial) is being supplied.

* * * * *

Another Senate hearing has dealt with Klamath, Oregon, Indian matters. Former Superintendent Wade Crawford, removed on charges May 15, 1937, made allegations that the Department had surrendered to certain lumber companies and had forgiven, without legal right so to do, advance payments due on allotment timber contracts. Thereupon, the record was presented in full to the committee. It showed the Department standing fast though the lumber companies wailed, though the Indian allottees signed the unfavorable contracts, though Representatives and Senators and the States's Governor urged that the Department should yield - in order to compromise an arguable situation, and assist in relieving the serious economic distress in the Klamath Falls region. Finally the companies surrendered and signed to pay the delinquent advance payments at the higher (the contract-base) rate instead of the lower (the contract modification) rate.

The record overwhelmed Mr. Crawford on many other points as well.

* * * * *

These notes are written flying to Denver. Washington blazed under humid heat, but westward a giant cloud, tower-shaped, rose from horizon nearly to the zenith.

Now, the Alleghenies a thousand feet below, we hurtle through an ominous twilight, just within or just below that monster cloud, and the plane shudders, drops, leaps, sways, and drops again. We are riding strong swift billows of a tropical storm, and the rain hides the drenched mountains.

Tomorrow, at Boulder, Colorado, near Denver, the University opens its course on Problems of the Indian.

JOHN COLLIER

Commissioner of Indian Affairs

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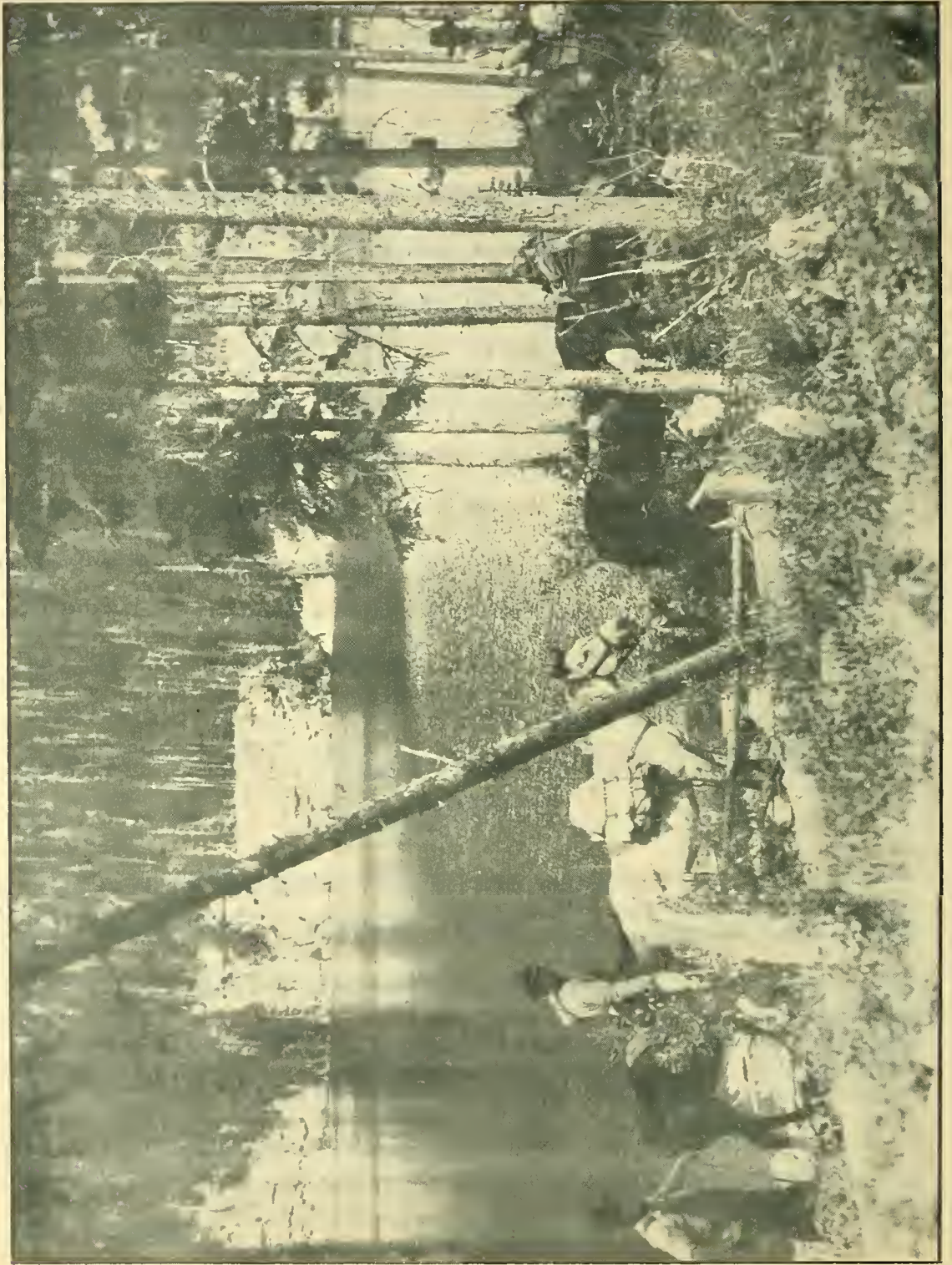
NEW INDIAN WELFARE ORGANIZATION FORMED THROUGH MERGER OF
TWO EXISTING GROUPS

The American Indian Defense Association and the National Association on Indian Affairs announce the formation, through the consolidation of their respective memberships, of the American Association on Indian Affairs.

Officers of the new organization are: Oliver LaFarge, president; Haven Emerson, M. D., first vice-president; Miss Amelia Elizabeth White, second vice-president; Percy Jackson, controller; Mrs. John Rogers, Jr., secretary; and Harold von Schmidt, treasurer. The national office of the organization is at 120 East 57th Street, New York, N. Y.

The first number of the new organization's official bulletin, "Indian Affairs", has been issued under date of June, 1937.

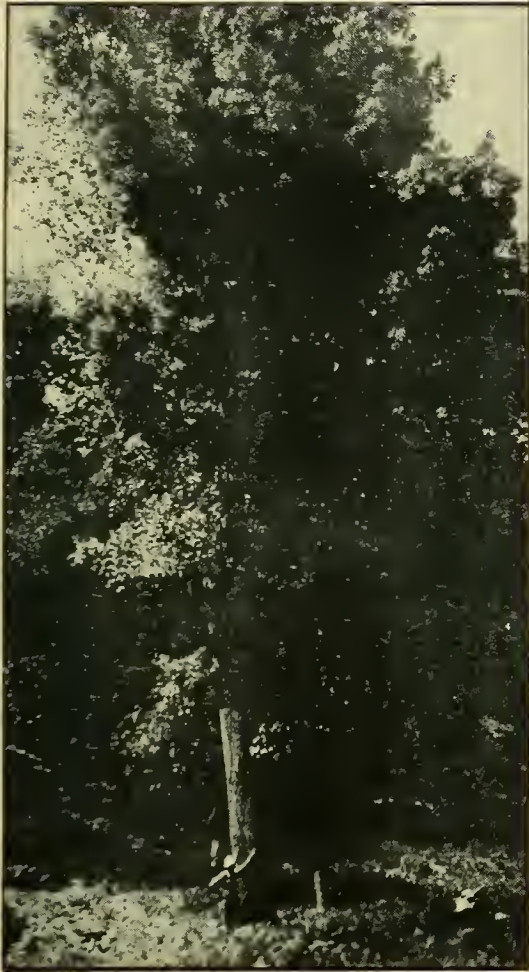
PACK TRAIN AT FLATHEAD, MONTANA



Photograph by L. M. Little, Missoula, Montana

THE TAN OAK, FRIEND OF THE HOOPA VALLEY INDIANS: SHALL WE DESTROY IT?

By Leonard B. Radtke, Forest Supervisor, U. S. Indian Service



Two Veterans Of The Sacred Grove

In the Northern California country grows the magnificent tan oak tree, friend and supporter of man. And within some fifteen to twenty-five years it will be gone - gone for a small cash return to those who exploit it.

This great tree, which is sometimes called a cross between an oak and a chestnut, ranges along the Pacific Coast from Southern Oregon to Central California. It grows to a hundred and fifty feet in height and is often four feet in diameter.

Sacred To The Indians

The tan oak has been held sacred by the Indians of the Hoopa Valley and it figures in many of their legends. According to their folklore, a grove of these trees was miraculously planted on the north bank of Mill Creek, about a half-mile from its mouth. The medicine men of olden times foretold dire punishment to anyone who needlessly injured a tan oak. What was the reason for this reverence? Perhaps because the tan oak's acorns furnished one of the Indians' main food supplies in early days and now. It has saved thousands from starvation - white pioneers and forty-niners as well as Indians. Salmon and acorns - acorn soup

and acorn bread - have been the foundation diet of many Northern California Indians.

To this very day the Hoopa Indians hold an acorn festival, generally in the early part of October.



After The Acorn Ceremonial
(Medicine Woman On Left)

A medicine woman presides and proceeds to prepare a meal of acorn soup from the newly matured acorns. One must never eat new acorns before this festival. When the soup is ready, everyone eats. The rocks used in cooking are then carefully placed upon a pile. New rocks are used each year and the mound is a high one - the accumulation of many years, lessened, however, by the occasional floods from the river.

Making Acorns Into Food - Then And Now

Every fall the Indians gathered the acorns in large baskets. They gathered them literally by the ton. The acorns were stored and as needed, shelled and beaten to a flour. The next step was the removal of the tannin. A shallow hole was dug in the sand and the acorns put in it. Water was poured on and allowed to seep through into the sand. More and more was added until all the tannin had been leached out. This process lasted about twenty-four hours. The flour now had lost its tannin and with it the bitter taste.

After removal from the sand pit, the flour was put into a water-tight basket, water added and hot rocks dropped into the basket until the mixture boiled. Result: acorn soup!

For bread, the moistened flour was fashioned into loaves and baked on heated stones. It was not eaten as European bread was, but was taken on hunting trips as rations. It was often moistened with water when eaten.

Today - some two hundred years later - the process is still identical except that the hand grinder has supplanted the stone mortar, a cloth

and colander the sand, a pot and cookstove the hot rocks, and water basket and a bake-oven the heated stones.

It is a wholesome, palatable and frugal food and no ill effects have ever been reported from its use. It tastes not unlike chestnuts.

Acorns As Keystone Of Hoopa Valley Indians' Economy

Not for man's food alone is the tan oak important. Practically all of the Hoopa Valley Indians own hogs which range the forests. They are rarely fed; the acorns keep them in prime condition.

It was estimated that the Indians near Hoopa sold about 5,000 hogs during the spring of 1936 at an average price of \$10 per head. Fifty thousand dollars worth of hogs! About half of these came from the reservation while the remainder came from the Indian lands along the Klamath River. They were raised practically on acorns, since little hand feeding was done. (Hog buyers claim that they must pay less for acorn-fed hogs because the meat is soft; consequently some corn feeding is necessary to bring top prices.) Cattle too, depend partly on acorns for their winter range.

Acorns of the tan oak have been fed to chickens on the Hoopa with very good results. One Indian said, "My wife peels and then grinds the acorns. She feeds this meal to the young chickens. They like it." Turkeys also eat the acorns with relish, apparently swallowing them whole.

During the fall of 1933 bears became unusually troublesome along the Trinity and Klamath Rivers. They appeared literally by the hundreds, destroying orchards, ruining gardens and raiding barnyards. Why did these animals leave their sheltered haunts in the high mountains? They were hungry. That year the acorn crop had failed and they had little to eat.

Deer, too, thrive on acorns. Fewer tan oaks mean fewer acorns and fewer acorns mean less game.

Destruction Of The Tan Oak

And now this noble tree which has never done man anything but good is slated for destruction. Why? Because the bark is valuable for the manufacture of tannin, a chemical used in the tanning of leather.

Small trees ten inches in diameter are stripped of their bark while standing (jayhawked); larger ones are felled before being peeled. The bark is packed out by animals to the road and from there trucked to the factory.

When the operation is over, the small trees stand stark and bare while their larger brethren lie upon the ground with their trunks clean of

bark and their foliage dry and tinder-like - perfect food for a forest fire. (It is considered too expensive to pile and burn the brush and the country is too rugged and the roads too few to attempt to bring out the trunks.) Nothing is used commercially except the bark.

How much has been spent fighting fires caused by this condition and what areas have been burned over, no one knows.

And Does It Pay?

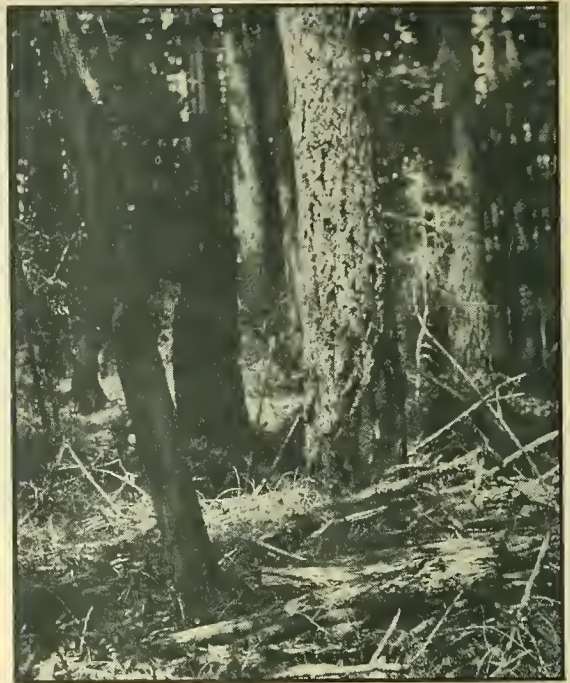
Now let us see if this bark business really pays. The bark peeled near Hoopa goes to a plant at Arcata, California. The price paid at the plant is \$14 per cord. (A cord is 2,500 to 2,150 pounds of bark, depending on the moisture content.)

It costs \$4.00 to fell the trees; peel the bark and bring it to the road and \$7.00 to move a cord of bark from Hoopa to Arcata, a total of \$11.00 from tree to factory. The bark sells for \$14.00 a cord; that is a profit of \$3.00 per cord, without reckoning any other expenses.

It is difficult to say how large an oak must be to yield a cord of bark, for many factors enter, such as the thickness of bark, the length of the trunk and the number of branches. But it is safe to say that a tree of some thirty inches in diameter - a veteran - would produce a cord. In other words, a fine big oak brings in a profit of \$3.00 in cash. If put at interest, at six per cent, this \$3.00 would produce annually eighteen cents.

This same 30-inch tree, alive and growing, will produce annually a thousand pounds of acorns.

The Indians frequently sell acorns to nearby ranchers, usually at about a cent a pound. If they are not sold, the Indians say that they are worth a cent a pound to them as feed. If the trees are cut, the annual revenue from them will be eighteen cents; if they are left as acorn producers, they are good for \$10.00 a year.



A "Jayhawked" Tree. (Note Point To Which Bark Has Been Peeled)

The Case Against Cutting Tan Oaks

To sum up the reasons against cutting tan oaks on Indian lands:

The acorns are food to man. They are food as well for hogs, cattle, poultry, game and birds. The tan oak is a valuable protection tree, especially on the steep hillsides. The cash return from the bark is only a small fraction of the cash value of the acorns produced.

The cutting of the trees would produce very little additional employment for the Indians and it would be a seasonal employment only. Those Indians who wish to peel bark can easily secure jobs on private lands.

The bark business creates a tremendous fire hazard. There is a tragic waste of wood. The United States Forest Service has consistently turned a deaf ear to the pleas of the tan bark purchasers: evidently it is believed that cutting of tan oaks for their bark is not in accordance with intelligent forestry management.

The Indians, especially the older ones, are in general, opposed to it.

* * * * *

The tan bark industry is looking for new resources. It is only recently that an effort has been made to exploit the tan oaks of the Hoopa. Let us save them!

* * * * *

CHARTER NEWS

Charter elections held between May 20 and June 30 show the following results:

		<u>For</u>	<u>Against</u>
May 22	..... Bad River (Great Lakes Agency)	92	125
June 19	..... Kickapoo (Potawatomi Agency)	34	27
"	..... Sac and Fox "	9	0
"	..... Iowa "	42	0
June 26	..... Seneca-Cayuga (Quapaw Agency)	161	0

The Seneca-Cayuga are the first group to be chartered under the Oklahoma Indian Welfare Act.

The vote on the Jicarilla Apache (New Mexico) constitution on July 3 was: yes, 242; no, 2.

DISTRICTS FOR HEADQUARTERS OF SUPERVISORY PERSONNEL ARE COORDINATED

A coordinated plan of districting Indian Service jurisdictions is being put into effect, with the object of achieving a more orderly and logical system of field supervision. Heretofore, supervisory field employees have been scattered in a large number of headquarters and each division had its own system of supervisory districts.

The result has been that the superintendent of a jurisdiction, wishing to consult with the technical supervisors designated as consultants for his jurisdiction has had to visit or write to a number of headquarters, in some cases as many as six or eight. Conversely, from the point of view of the supervisory personnel, employees dealing with a given jurisdiction have not necessarily had headquarters together and have been unable to consult and compare notes.

The proposed district scheme is not a perfect solution of the present situation. The varying number of field employees under the direction of the several divisions and the consequent necessary difference in the number of headquarters which can be staffed, make it impossible to attain the ideal district scheme at this time. While not perfect, the proposed scheme is, however, an improvement over the present situation and it will furnish a pattern toward which to work.

It is not contemplated that employees will be summarily transferred, with no regard to their preferences and present obligations. It is intended, however, that such transfers and such changes in designations of headquarters as are necessary will be accomplished at the earliest possible date.

Order No. 481, dated June 21, gives further details of the plan. This order also reaffirms the authority of superintendents in dealing with their own jurisdictions and restates the advisory and consultant relationship of the supervisory employees representing the various divisions.

The map on the opposite page shows the plan of districting. There are ten in all: eight fall in western continental United States; the Seminole, Eastern Cherokee, New York and Mississippi Choctaw Agencies comprise District 1; and Alaska forms District 10. Each district has a principal headquarters, in some cases two.

It should be reiterated that this plan in no way affects the relationship of jurisdictions to one another or the authority of superintendents. It simply looks toward a more common-sense and economical plan of location of supervisory personnel who represent the work of the various divisions.

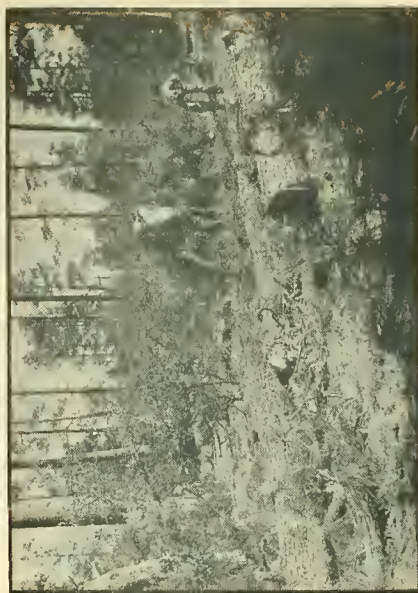
TIMBER - ONE OF THE INDIANS' GREAT RESOURCES



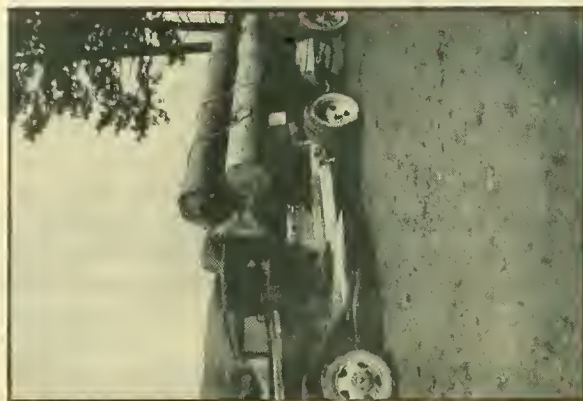
Starting To Cut The Tree



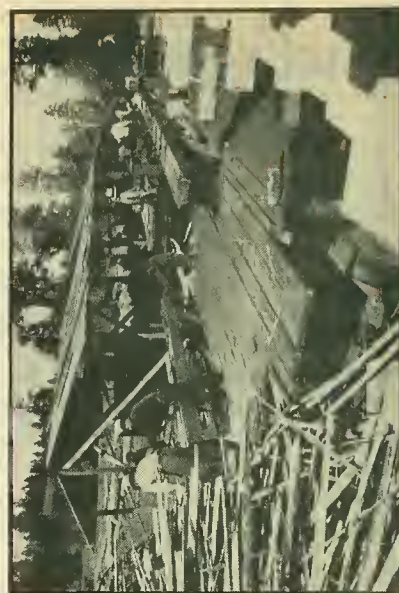
A Big One Goes Down



Clearing Away The Brush



Taking Logs Out,
Flathead, Montana



Lumber Being Sawed From Logs
Cleared From Right-Of-Way,
Flathead, Montana

OSCAR H. LIPPS

On July 31 Oscar H. Lipps, having reached the age of sixty-five, will retire from the Indian Service. Although his active service in the Indian field will be over, it will be many years before the influence that he has exerted in Indian affairs will become a memory.

Mr. Lipps entered the Indian Service February 1, 1898, as a teacher. From this beginning he has progressed to some of the most responsible positions in the Service. His record stands with those of others who have devoted their lives to the progress of the Indian race.

Were there space, it would be interesting to note the changes in Indian Service procedure and conditions which have taken place during his service. When Mr. Lipps entered the Service pioneer conditions prevailed on many reservations; now, modern conveniences and methods of travel have vastly changed the working conditions and lives of Indian Service employees.

During the closing months of his tenure of office, Mr. Lipps has devoted his entire time and splendid energies to the organization of Indians under the Indian Reorganization Act. His services along this line alone have fully justified the confidence imposed in him. In this work, as well as in the many other activities with which Mr. Lipps has been closely identified, he has shown that he has at heart, always, the welfare of Indians.

The entire Washington and Field staffs unite in wishing Mr. Lipps the fullest enjoyment of his well-earned rest from active Government service. If the sense of work well done brings any satisfaction, Mr. Lipps should have a happy memory of his exceptional Indian Service record.

CRIME PREVENTION AMONG INDIANS

By Wayne L. Morse, Dean of the University of Oregon School of Law

In its original relations with the Indians, the Federal Government went on the theory that they were to be dealt with as self-governing nations or tribes rather than as individuals. To the tribal authority was left the task of maintaining order and administering justice. But as white settlements and conditions of life began to make their impression upon Indian patterns of living, this method became impossible to follow and Congress extended the Federal law to include the Indian in some regards, with certain exceptions in recognition of tribal powers. It is, of course, true that Indians while upon their reservations are not subject to the jurisdiction of the several states, but only to that of the Federal Government. Moreover this Federal authority, insofar as crimes committed by one Indian against another are concerned, is limited to eight major crimes - murder, manslaughter, rape, assault with a dangerous weapon, assault with intent to kill, larceny, arson and burglary. For other offenses committed on the reservation the Indian is not accountable to any established law.

Matters of marriage and divorce are required to conform only to Indian custom and not to the laws of the state. In those parts of the country where native tribal authority is crumbling or has to all intents and purposes vanished, a gap in the administration of the law exists. Certain Courts of Indian Offences, presided over by Indian judges, have been created to fill this gap. By constitutions granted under the Indian Reorganization Act, tribes are given authority to establish such laws and courts as are necessary for their own government.

Tribal Custom And Opinion Still Powerful Factor For Civic Good

In order to understand social conditions which surround the commission and prevention of crime among Indian groups I think that an anecdote which Mr. Ray Huff, Federal Parole Executive, is fond of telling will give a good introduction. A short while ago an Indian was convicted of the murder of one of his neighbors and sentenced for a term to a Federal institution. Toward the conclusion of his sentence this Indian was placed on parole, but before the parole board granted the parole, inquiries were made of the chief and the tribal officials to determine their attitude toward his return to the community. One of the investigators asked if perhaps it would not be more effective to attempt to place the ex-prisoner in some other community so that he would not have to bear the ill-will of the murdered man's family. After some thought the chief expressed himself as being opposed to this plan and suggested that he be allowed to handle the matter. When the paroled Indian returned to his community after a few weeks, he was met by a committee of citizens. Prominent in the committee were several relatives of the murdered

man, who came to express their good feeling toward him and offered to assist him in his efforts to readjust.

This story is illustrative of some of the best elements of Indian community life. Custom is strong in the direction of protecting and assisting all members of the neighborhood. Good parole can be achieved in such an environment as this if officers are skillful in turning tribal authority in the direction of assisting in law enforcement. Those who have worked among Indians tell me that they have been highly successful in winning the cooperation of tribal officials in returning offenders to successful community life and that to a large extent the problem of parole supervision can be solved by winning tribal assistance.

In the time when tribal authority was much stronger than it is now, tribal court ceremonies were ordinary occurrences. When a man was brought before the court and found guilty of the crime of which he was accused, he was usually sentenced to death, the execution to take place at a later date. The Indian was then dismissed and told to return on a certain day to meet his death. Invariably he would return. Tribal custom was strong enough to control his movements even when obedience to it meant the loss of his life.

Much of the strength of Indian tribal customs still remains. If we are to deal effectively with the Indians and if we are to help them in achieving a well-ordered existence we must make use of this very valuable factor in their heritage. I have recently talked with a man, an Indian himself, who has for some time done work with Indians placed on probation and parole. He tells me that the most effective, in fact, the only effective technique upon which he has to rely is that of invoking tribal assistance and group restraint to help in preserving the conditions of the parole or probation which has been granted.

In this same connection the inherent honesty of the Indian can be used to equal advantage. The same probation officer of whom I was speaking tells me that he has had few cases where, having asked a man's word that he would not violate his parole, this word was broken. Such a statement as this is difficult for most of us to grasp just at first. We are so accustomed to living in a society in which a man's word has become of little or no consequence that we are startled by such evidence of fundamental integrity. We must recognize the fact that crime among the Indians can be controlled and prevented only to the extent that we can control and prevent crime among the great body of American citizens. The day for setting a good example is not past and it is not reasonable to suppose that as the Indians take on our mode of life, they will not also take on, in increasing amounts, the crimes which seem to grow out of our present way of life. The great wonder is that the extent of criminality among the Indians is as small as it is when we consider the destructive influences which have been brought to bear upon them by exposure to our civilized customs.

Culture Changes Produce Difficulties

In some of the Indian groups native tribal authority and organizations have broken down and there has as yet been no satisfactory substitute established. These Indians straddle two cultures but are a part of neither. Recent research, particularly that which has been done by Clifford Shaw, indicates an apparent correlation between crime and social disorganization. Certain psychologists have pointed to crime as an inevitable consequence of a changing social order in which the status of individuals is relatively less fixed than before. Individuals in areas of cultural transition easily lose their social stability and crime may result. Perhaps the most important single factor which we must consider in thinking of the crime problem in re-



The Indian Service Is Not Proud Of Most Of Its Jails. This New Court House And Jail At Pine Ridge, South Dakota, Is One Of The Best.

gard to Indian affairs is this "culture conflict." Past experience in dealing with crime and delinquency in the larger metropolitan areas has shown us the importance of successfully adjusting relationships between different racial groups who are forced to live in close proximity.

Studies of crime among immigrants have for the most part discounted the once popular notion that a large part of the American crime problem could be traced to alien population. We find rather that a much higher degree of criminality exists among the first generation of American-born citizens of foreign parentage. The explanation for this fact lies in the "culture conflict", or the lack of a real basis for understanding between the first generation and its offspring, a lack of common desires and traditions.

In the mixed-blood Indian groups more than in the full-blood it is true that advancing educational opportunities for the younger generation

act to separate the interests and destroy mutual understanding between the younger members of the tribe and the elders. The same situation exists in regard to those young Indians who for one reason or another leave their native communities and for a time live the life of the white world. Perhaps during the period of their absence a superior educational background is achieved and just as is the case with many returning college students, the young man looks at his old environment with new eyes. If he is not equipped with good powers of adjustment this new situation is likely to cause disaster. If the tribal authority of the group to which he belongs is still strong, more than likely it will succeed in readjusting him to the old life and in the process perhaps absorb some of the new life which he has brought back with him. Parole officers tell us that the degree of parole risk is less among Indian groups where the power of tribal custom is still most strong.

The great task with which we are confronted, if we wish to develop adequate methods of crime prevention among the Indians - and by crime prevention I do not mean merely the repression of criminal tendencies, but rather the building of a well-rounded positive life - is that of building ladders which will bridge the chasm between these two cultures - that of the white man and that of the red. The great question which has confronted those interested in the administration of Indian affairs for many years has been how and of what material these ladders are to be and at what positions they are to be placed after they have been built. Let us consider these questions.

Statistics For Indians Do Not Indicate High Crime Rate

The other factor, in addition to their social background, which we must have clearly in mind before we can devise effective methods of crime prevention in regard to the Indians, is the extent and type of crimes most frequently committed.

A close analysis of available statistics indicates that the federal offenses for which Indians are most frequently convicted are larceny, theft, burglary, violation of federal liquor laws and criminal homicide. For the period 1930 to 1935 a total of 107 Indians were convicted for these offenses.

As a general statement, it may be said that the Indians are peaceful, law-abiding citizens who do not often commit serious reported crimes. This fact is particularly true of those who still live apart from white communities and maintain to a high degree the former tribal customs and traditions. Even among those Indians who have been rather closely intermixed with the white population there is very little evidence of crimes of violence. However, these favorable generalizations cannot apply to certain individual Indians. For the most part serious offenders among them are Indians who have drifted far afield of the old tribal ways and have to a large extent assumed white manners of life. They have become discontented and restless as they have been confronted with the attractions and temptations of more civilized

communities and have at the same time found themselves lacking the economic and social requirements for such a life as they would like to lead. In many cases the villages and communities of white people with which the Indian becomes associated have rather low standards of social conduct and form a poor environment for persons who are attempting to adjust to new political, economic and social standards. They have passed out of tribal control and no other method of social restraint has replaced the tribal inhibitions.

Here again we see evidence of the "culture conflict" of which I spoke a few moments ago. These Indians, as they advance in their education, recede from the old culture of which they were a part and advance into a situation of which they know little. The Indian is naturally alarmed at the slight degree to which the old culture which he knew can be made to apply in the new environment.

Trained Indians Might Help In Transition Period

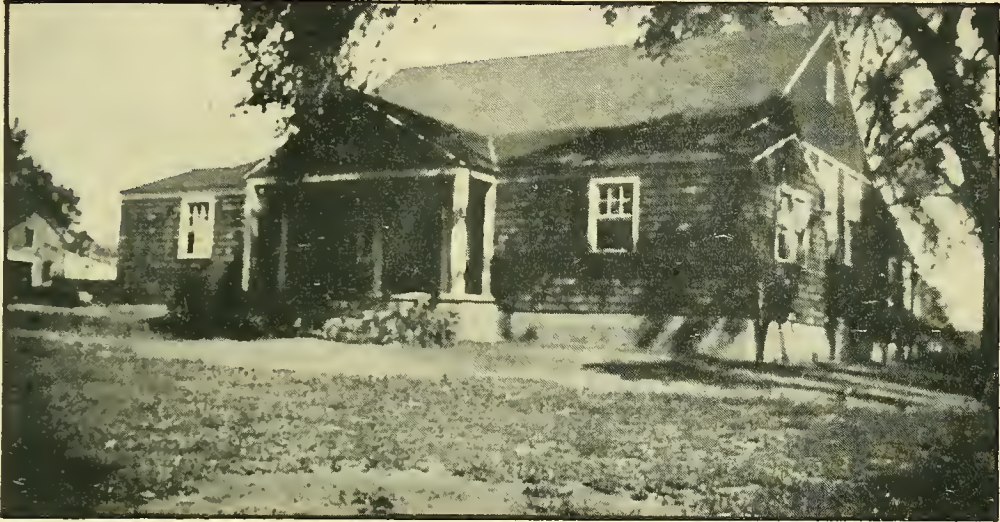
The tools which we have supplied to make this transition easier and less difficult for him have been for the most part crudely shaped and rudely used. It is quite possible that we have not yet made as much use as we might of trained Indians in advancing the educational and social progress of their friends and neighbors. Indian social workers, Indian teachers and missionaries have already proved their great potential value in interpreting the cultural values and social standards of the one race to the other. Experience in all fields of social endeavor has taught us the great importance of utilizing to the fullest extent that small proportion of progressive and aggressive individuals who are willing to take the lead in changing conditions of which they are a part.

There Is No Single Answer For Crime Prevention

What do we mean when we speak of crime prevention? The problem of crime is as broad as the problem of life itself. It is a complex and many-sided problem which must be attacked on all fronts and in all its aspects. It is not sufficient that we limit ourselves to the detection, apprehension and punishment of crime as has so long been our policy. In any progressive society there must be two parallel programs in dealing with crime and delinquency - the immediate program of crime repression and the long-time program of crime prevention. We must bear in mind that there is no one solution to our problem. The abundance of sure cures and panaceas which are daily presented for our attention in the Department of Justice is frequently discouraging to those of us who are eagerly looking for signs of greatly increased public intelligence as relates to the problem of crime control.

The answer to the solution of the crime problem does not lie alone in the solution of the problems surrounding poverty, inadequate housing, dis-

ease, political corruption, gang activities, or any other one manifestation. Research has taught us that crime is a result of a complex of forces in which the attitudes and behavior characteristics of delinquency are generated. It is not only the agencies which deal with the administration of criminal justice, but practically all social institutions - the community, the home, the school, the recreation center, the church, the welfare agency - which must be called upon in waging an adequate program for crime prevention. We can reasonably expect success in reducing crime by exerting all our efforts to increase the effectiveness of these agencies in light of what has been and can be learned



Community Buildings Like This One At Winnebago Agency, Nebraska, Are A Factor In The Prevention Of Delinquency. This Building, Built In 1936 From Indian Relief And Rehabilitation Funds, Is In Constant Use.

from the histories of offenders. Careful observation of the situation both before and after the preventive program is instituted and close control of as many variables as possible should permit us to approach the truth about causal factors in crime. If we are to achieve a permanent and satisfactory control of crime, we must seek after the attitude and methods which have characterized the fight of medical and public health authorities in bringing disease under their control. The program which we must follow, if we are to achieve these things, is not likely to prove dramatic. Results will not soon be evident, but it is a job that must be done.

Opportunity For Normal, Well-Rounded Life Is Best Crime Preventive

To a great extent, the problem of crime prevention is that of freeing mankind from those impediments which deter him from developing a well-rounded personality. We can expect that crime will disappear only to the ex-

tent to which normal life - that is, the spontaneous expression of human nature - becomes possible for everyone.

It is readily seen, then, that the first requirement of a sound policy of crime prevention in regard to Indian affairs is that we meet in a satisfactory manner the general economic and social needs of the Indians. The prevention of crime is intimately connected with the whole problem of Indian welfare.

The part which education may play in the prevention of crime is, of course, an extremely important consideration. Von Humboldt, the great German educator, well said that whatever you would put into the life of a nation you must first put into the curricula of its schools. It would seem that a well-equipped and intelligently administered public school system should be one of the most effective methods for consolidating divergent cultures. However, there is one practical consideration which cannot be omitted when we consider this theory. In order for Indian and white children to go to school together and achieve a mutual liking and respect, it is necessary to overcome first of all any difficulties which might be placed in the way of the Indian child on account of a lack of proper clothes or the necessary funds which he often lacks for making him socially acceptable in the school community. These small and very practical considerations sometimes escape our attention when we are thinking in general terms of social welfare, but let us remember that eventual success in the long-range program depends to a great extent on our ability to work out these very human if somewhat minor adjustments. It is at this point that sympathetic Indian Service officers who are highly sensitive to Indian problems can be of great aid in interpreting significant details to Federal administrative officers.

Improvement Of General Economic Status Essential

What part can the Federal Government play in bringing about a solution to the problems of crime control and prevention among the Indians? Perhaps one of the most practical programs which it can institute would be that of raising the general economic status and providing enlarged opportunities for vocational training. The passage of the Wheeler-Howard Act in 1934 and the Thomas-Rogers Act in 1936 promises some accomplishment in this regard. The general provisions of these acts move in the direction of increasing vocational opportunities and making possible the acquisition of more and better lands for cultivation.

Certainly the true function of the Office of Indian Affairs is to deal justly with the approximately 350,000 Indians in this country and to do everything in its power to assist them in becoming real citizens, economically self-sustaining, with a sound education and a sound physical condition, capable of controlling their own destinies. In order to achieve these broad objectives, it is necessary, first of all, that we have constantly before us the best obtainable knowledge of the Indian situation. The Office of Indian Affairs has been very alert in obtaining such information. Research of the na-

ture of the Meriam report, scientific in its approach, should be continuous. It is far too often the case that research studies of real value are greeted with great enthusiasm when they first appear and shortly afterwards their recommendations and suggestions are forgotten. Certainly the Meriam Report is worthy of all the attention that can be given it.

A non-political and progressive administrative setup must be maintained. Competent personnel with an inherent understanding of the problems and personalities of Indians, trained in the technique of social work, with a broad experience in the execution of these general principles as applied specifically to the Indian people, must be attracted to and held in the Indian Service. The strong efforts which the Indian Service has exerted in this regard are to be commended. For any ultimate solution to the Indian problem, it is necessary that we have a public opinion educated to the needs and responsibilities involved in the handling of this situation. It is the task of the Federal Government to arouse this public interest by dispensing the true facts to the public at large. Among the most important things which the Federal Government has to contribute are, of course, adequate funds for the continuance and expansion of a progressive Indian policy.

From the facts which have been disclosed in the Meriam Report and from other testimony it seems that the path along which the Indian is destined to move is that which will bring about the promptest and most practicable change from the Indian to the white way of living.

In general we may say that the great problem involved in the administration of justice among the Indians is that of achieving a proper balance between the two forces now being exerted in the direction of social control, tribal authority on the one hand and Federal or state legal authority on the other. From a practical point of view it would seem that the best course for us to follow is that of encouraging and bolstering up the ancient method of social control so far as it will hold. Where tribal authority begins to crumble or show signs of permanent weakness there is the place where we must provide suitable and well-adapted outside legal restraints. This task of maintaining an adequate balance and avoiding any overlapping of authority is a delicate and difficult process. Success can be achieved only by the skillful manipulations of administrators who clearly understand the significance of their actions. Our job is not to tear down or to make inroads on the native culture of the Indian race; it is rather to reinforce their culture in the places where it must inevitably break down with such additions as we can devise.

A scientific approach by means of research, adequate national appropriations, an understanding and well-supported Indian Service, a general spirit of cooperation and an informed and interested public opinion are among the forces which we must mass for any eventual solution to the Indian problem.

Note: This article was excerpted from an address given at the conference of Indian Service Law Enforcement Officers held in Denver in March.





Resettlement Administration Photograph by Rothstein

REPORT ON PENSION BILL TELLS STORY OF WOUNDED KNEE MASSACRE



Little Chief, aged Sioux, who, as a member of the United States Police Force was present at the Wounded Knee Massacre on December 28, 1890.

There is pending in the present Congress a bill (H. R. 2535) for the benefit of victims and heirs of victims of the Wounded Knee Massacre of 1890. The bill is similar to a bill introduced in the last Congress which failed of passage; and its chances of passing the present Congress do not appear to be great.

In his report to the House Committee on Indian Affairs on the bill, the Acting Secretary of the Interior reviews the unhappy story of the massacre. Several excerpts are given below.

"The Wounded Knee incident properly has been called a 'massacre.' The historical facts are here set down as a basis for judgment by the Congress.

"The unrest and distress among the Sioux bands had increased in its intensity through a number of years prior to 1890. The causes of the Sioux misery need not here be recapitulated. There had been ruthless violations of treaties and agreements and numerous administrative abuses. It scarcely was possible for the Indians themselves to know what spots they were permitted to inhabit and what they were forbidden to inhabit, so sweeping and so casual had been the violations and unilateral abrogations of contract on the part of the Government. One of the responses of the Sioux Indians, as of numerous other tribes similarly distressed, was the flight into messianic religious revivals. The messianic revival among the Sioux was known as the Ghost Dance Religion.

"It is important to note that these messianic revivals had taken place from time to time for many years among many Indian tribes and in no instance had they thrown the Indians into aggressive warfare with the whites. Neither acts of war, nor massacres nor depredations, had resulted from the numerous messianic revivals. This record was known to the Government at the time.

"The four hundred or more Sioux Indians at the Wounded Knee site consisted of family groups - men, women and children. The camp site was surrounded by troops of the 7th Cavalry and artillery was trained upon the Indian encampment. The Indians were called upon to surrender their weapons, and this they proceeded to do. Be it noted that their weapons were not necessarily weapons of war. These Indians, at this time, lived by the chase, so that in giving up their weapons they were exposing themselves to possible starvation. Nevertheless, the surrender of weapons proceeded.

"At this point, the narrative of General Miles, contained in his letter cited above may be quoted:

* * * * * Colonel Forsyth * * * * * demanded the surrender of the arms from the warriors. This was complied with by the warriors going out from camp and placing the arms on the ground where they were directed. Chief Big Foot, an old man, sick at the time and unable to walk, was taken out of a wagon and laid on the ground.

While this was being done a detachment of soldiers was sent into the camp to search for any arms remaining there, and it was reported that their rudeness frightened the women and children. It is also reported that a remark was made by some one of the soldiers that 'when we get the arms away from them we can do as we please with them!', indicating that they were to be destroyed. Some of the Indians could understand English. This and other things alarmed the Indians and a scuffle occurred between one warrior who had a rifle in his hand and two soldiers. The rifle was discharged and a massacre occurred; not only the warriors but the sick Chief Big Foot and a large number of women and children who tried to escape by running and scattering over the prairie were hunted down and killed.

The official reports make the number killed 90 warriors and approximately 200 women and children.

The action of the Commanding Officer, in my judgment at the time, and I so reported, was most reprehensible. The disposition of his troops was such that in firing upon the warriors they fired directly toward their own lines and also into the camp of the women and children and I have regarded the whole affair as most unjustifiable and worthy of the severest condemnation.

"The recital by General Miles gives an incomplete picture. The files of the Indian Office contain a remarkable stenographic report of the testimony of the Sioux delegation at Washington February 11, 1891. This eye-witness testimony emphasizes the fact that the men and the women of the tribe were in different places at the time when the killing got under way and that they fled in different directions, so that the slaughter of the women and children necessarily was an action of massacre pure and simple. A portion of the testimony follows:

AMERICAN HORSE. The men were separated as has already been said from the women and they were surrounded by the soldiers. Then came next the village of the Indians and that was entirely surrounded by the soldiers also. When the firing began, of course the people who were standing immediately around the young man who fired the first shot were killed right together, and then they turned their guns, Hotchkiss guns, etc., upon the women who were in the lodges standing there under a flag of truce and of course as soon as they were fired upon they fled, the men fleeing in one direction and the women running in two different directions. So that there were three general directions in which they took flight.

There was a woman with an infant in her arms who was killed as she almost touched the flag of truce and the women and children of course were strewn all along the circular village until they were dispatched. Right near the flag of truce a mother was shot down with her infant; the child not knowing that its mother was dead, was still nursing, and that was especially a very sad sight. The women as they were fleeing with their babes on their backs were killed together, shot right through, and the women who were very heavy with child were also killed. All the Indians fled in these three directions and after most all of them had been killed, a cry was made that all these who were not killed or wounded should come forth and they would be safe. Little boys who were not wounded came out of their places of refuge, and as soon as they came in sight a number of soldiers surrounded them and butchered them there.

Of course we all feel very sad about this affair. I stood very loyal to the Government all through those troublesome days and believing so much in the Government and being so loyal to it, my disappointment was very strong, and I have come to Washington with a very great blame on my heart. Of course it would have been all right if only the men were killed; we would feel almost grateful for it. But the fact of the killing of the women and more especially the killing of the young boys and girls who are to go to make up future strength of the Indian people, is the saddest part of the whole affair and we feel it very sorely.

"The bill H. R. 2535 would authorize an appropriation in the name of each victim killed in the massacre of the sum of one thousand dollars (\$1,000), and in the name of each victim wounded in the massacre an equal amount to be paid to the survivor or to be distributed among the heirs. The date of the Wounded Knee Massacre was December 29, 1890, or forty-six years ago. The massacre can be viewed both as an injury to the individuals who were killed or wounded and as an injury to the entire Sioux Tribe. Redress, therefore, could be attempted through the method of pensioning individuals or through creating some new advantage for the tribe as a whole, as, for example, a more generous relief to the indigent and infirm, or the establishment of an orthopedic hospital for all the Sioux, etc., etc.

"In reporting on H. R. 11778, the 74th Congress, the Acting Director of the Bureau of the Budget transmitted a lengthy communication from the Acting Secretary of War recommending adverse action on this bill.

"The Acting Director of the Bureau of the Budget has advised 'that the proposed legislation would not be in accord with the program of the President.' "

* * * * *

NO FEDERAL AID FOR THIS SIOUX GIRL!

By Rose S. Hallam - Pierre, South Dakota



Mary Swift Hawk

In Fort Pierre, Stanley County, South Dakota, there is the best example of an "Indian At Work" which it has been my privilege to see during a residence of many years among the Indians.

This little town of about seven hundred inhabitants, mainly white, lies in the heart of the drought and grasshopper section, the result being that a very large percentage of its population has had to resort to some form of relief. Yet, in the midst of all this unemployment and distress, lives Mary Swift Hawk, a Lower Brule Sioux who came to this town about six years ago and in that time has established for herself an enviable reputation as a dressmaker and designer. Her customers come largely from the more prosperous little city of Pierre, immediately across the Missouri River, via bridge, and in which is located the State Capitol. She has designed and made

gowns for the Governor's daughter, the wives of the leading state officials and many young girls who take pride in dressing well on modest incomes.

SOME OF THE INDIAN SCOUTS WHO ATTENDED THE BOY SCOUT JAMBOREE
IN WASHINGTON IN JULY



FORT HALL LEADERS SPEAK AT "INDIAN DAY" AT POCATELLO, IDAHO

"Indian Day", held May 23 at the Congregational Church in Pocatello, Idaho, was attended this year by more than two hundred Fort Hall Indians. The purpose of these annual gatherings has been to promote understanding and friendship between the citizens of Pocatello and the Indians of Fort Hall.

Charlie Bell, Indian judge, and John Ballard, an Indian leader, spoke at the meeting this year.

Charlie Bell's greeting follows:

"I will say a few words:

"God has created the human people on this earth, therefore, we are living on this earth. Also, people have been created on the other side of the ocean and the foreigners and different nationalities on the other side of the ocean. They all speak the different language over there and also the people in America have different languages. And the people have come from across the ocean into this country - just like wild horses, different breeds come together. We all have one blood. I am glad invite to make this little speech here to people. I am glad too that the white people have begun to know the Indians so they invite the Indians to come to their church nowadays. It is a good thing that we should all be friendly and mingle together. Some of our people have belong to different church; even if they go to their own churches they should come here to white man's church. This is a great lesson to us why we meet to go in the church like this. This church is teaching us not to do the wrong thing as get many people in trouble - steal things, do something bad; that is what the church is doing, teaching us the right way to live. We should distinguish the bad and the good so we live the right lives. That is all I have to say."

John Ballard spoke as follows:

"I am glad my friends invite me to say a few words, so I will say a few words. We Indians are here today with you, women, men and children. Today I think that my people are not afraid of anything. Years ago when the white people meet with Indians in big crowd they always wanted something of the Indians. You have invite us Indians here to your church and we are happy to be here with you; we are feeling just about like you do; we are happy.

"For the whites there is a Bible, they started, they learned from it ... The Indians were created on the other side of the ocean and God has give them power to believe in spirits, also give them right to think about the way that they should live. God has give us how to pray to Him ... says we all have different languages, different tribes, different nationalities,

but God has give us that. They are very few people live over there who know how to pray the Indian way ... but the young people are taking up another kind, the white way. The way the Indians pray, that is coming to be done away with, but all the young people are becoming education: they are going to take up the white way of praying and believing in God.

"You, my white friends, notice my people here with you today: every time you stand up they get up with you; they have a book in their hands; they sing with you. I have noticed that they took up a collection; I notice my people give what they could afford to give. The Indians believe in God, therefore, they give what they could give. My people are on reservations, they hold meetings just like you do - they pray to God.

"I am glad that you white people have invited my people to your church; I think it is a good thing for our people to come here and go to church with you. I don't see nothing wrong with it. Over six years ago the white people never used to invite Indian to their church like this. I am glad to know that my white friends thinks something of the Indians and invite Indians to come to their church. I am glad that they are helping us, leading us in the right way. I believe that you white people know the hereafter of our young Indians: they are going to be educated. Some of them get marry with the white.

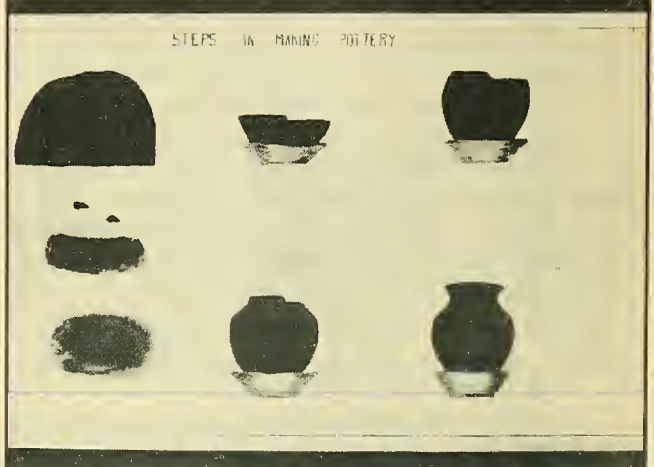
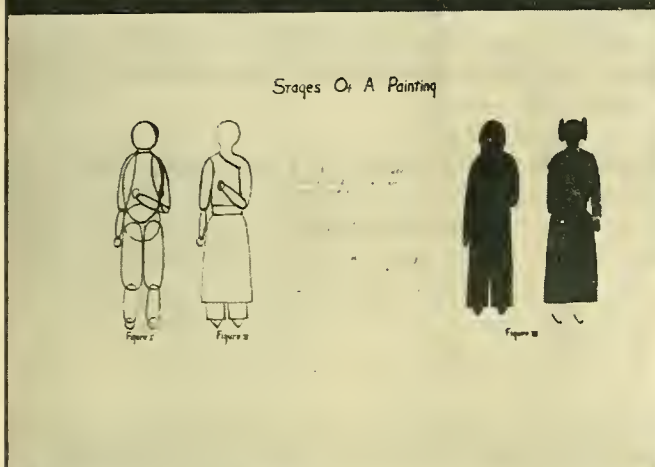
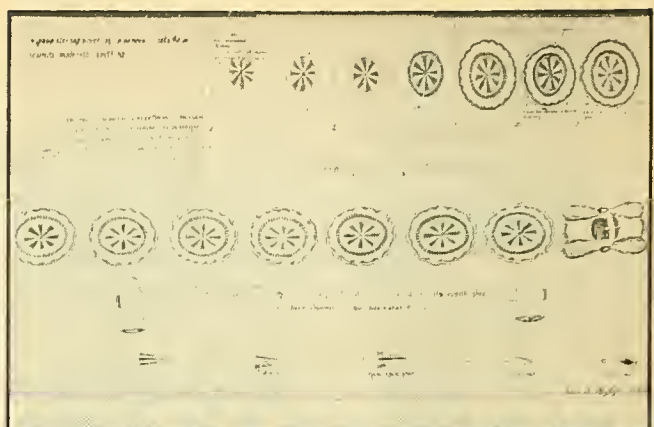
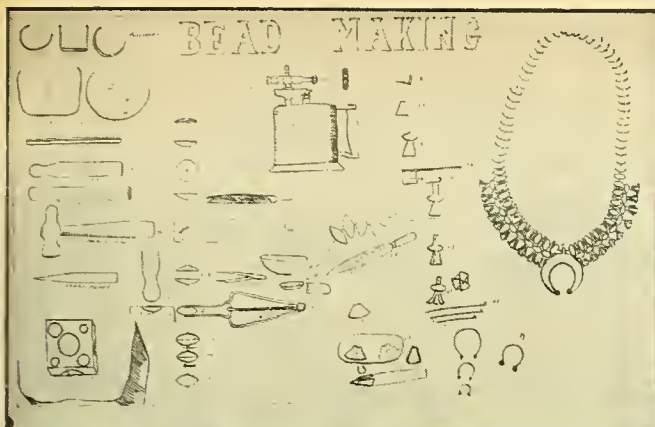
"I am not an educated man, so therefore, these few words I have said to you are all I can think of." (Interpreted by Mr. Cosgrove.)

* * * * *

FOUR GENERATIONS AT STANDING ROCK, NORTH DAKOTA



Four Generations Of One Family Of Standing Rock Sioux,
All Of Whom Attended The Porcupine Community Extension
Meeting Held This Spring.



A UNIT DONE BY STUDENTS IN A VOCATIONAL ENGLISH

CLASS AT SANTA FE INDIAN SCHOOL, NEW MEXICO

Photograph by T. Harmon Parkhurst

EARLY INDIANS OF MONTANA

(Used With Permission Of Federal Writers' Project,
Works Progress Administration)

Prior to white occupation, the tribes in Montana east of the Rockies were the Assiniboinés in the northeast; the Sioux, overlapping into Montana from the Dakotas; the Minnetarees, also called Gros Ventres of the River; the Snakes (Shoshone), widely scattered, living both east and west of the mountains; the Cheyennes in southeastern Montana; and the Arapahos (White Claymen), also called Gros Ventres of the Prairie.

It should be noted that not all Gros Ventres (big bellies) were of one stock, the name having been applied by early Canadian trappers both to the Arapahos who were called Gros Ventres of the Prairie and to the Minnetarees who were called Gros Ventres of the River. The two tribes were of different stock, spoke a different language and were bitter enemies. A third tribe called Gros Ventres of the Mountains, or Atsina by their Blackfoot allies, spoke the same dialect as the Arapahos and were closely akin.

Of the eastern tribes, the Blackfeet and Crows were predominant. The Blackfeet, a loose confederacy of three tribes, consisted of the Pecunis (Piegiens), the Bloods, and the Blackfeet proper. They were of one blood, of Algonquian stock. The Blackfeet camped and hunted over a vast area from near the North Saskatchewan River in Canada to the headwaters of the Missouri River. They were cleanly in personal habits, famous horsemen, warlike and ruthless in battle. In their campaigns they crossed the Rocky Mountains and ranged far to the west and south. They are known to have visited the Great Salt Lake in Utah.

The Crows (Absarokee) were Hidatsa and formerly lived along the lower reaches of the Missouri. According to legend, because of the quarrel between two women over a buffalo paunch, the Hidatsa split, one faction being the Minnetarees and the other the Crows who migrated westward to the "land of the lone mountains" and finally settled along the Yellowstone, Big Horn, Powder and Wind Rivers where they became the most powerful of the southern Montana tribes. The Crows were always friendly to the whites.

The Cheyennes who visited LaSalle's Fort near the present site of Peoria, Illinois, in 1680, and who probably preceded the Sioux in occupying the upper Mississippi region, were of the Algonquian family. However, their Algonquian roots are apparent today only linguistically. According to their traditions, the Cheyennes were the first Indians to use horses in eastern Montana. A tribe called Horse Indians by Verendrye in his journal of his expedition of 1742-43 may have been Cheyennes.

The Snakes belonged to the great Shoshonean family, one of the most widely known of North American Indians. The territory over which the Snakes roamed and hunted stretched from the Big Horn Mountains to the Coastal Range. Sacajawea who accompanied the Lewis and Clark Expedition was a Shoshone woman, stolen in her youth by the Minnetarees.

The Arapahos, who were of Algonquian stock, ranged over a wide territory, covering the headwaters of the Missouri and Yellowstone Rivers. They were variously allied with both Blackfeet and Cheyennes.

Earliest inhabitants west of the main range in Montana were a Salish people of whom little is known. Skeletal remains show them to have been short and stocky like modern Coast tribes, but unlike the Kootenais and Flatheads who inhabit western Montana today. The position of the skeletons at the time of discovery indicates flexed burials in pits. Charcoal remains suggest cremation which is not historically a Flathead custom. Trinkets and adornments, beads made from abalone shell, and salt water molluscs indicate coastal origin. Legends about these prehistoric Indians tell of a stupid, cruel, courageous, but foolhardy people who lived in pit dwellings which were little more than holes in the ground.

The various Flathead Tribes are undoubtedly of Salish origin as indicated by their language and a few religious and ceremonial customs. In other respects - in stature and manner of living, they more resemble Plains Indians than they resemble Coast Indians. Their name is a misnomer, as these interior Salish never flattened the heads of infants. This was a practice only of Coast tribes. In religious ceremonies the use of the double lean-to instead of the conventional teepee seems a holdover from the communal house of the Coast tribes. The ceremonial dances are different from the Sun Dance of the Plains; they had no secret societies within the tribes; and they were fish eaters. Otherwise, they are much more like Plains Indians than Coast Indians. Anthropologists account for this fact through their yearly migrations to the Plains after they came into possession of horses some time in the eighteenth century.

The Flatheads dwelt along the shores of Flathead Lake in the Bitterroot Valley and on the west slopes of the Rocky Mountains, frequently crossing the Divide to hunt along the Judith and Musselshell Rivers. They recognized kinship and generally enjoyed fraternal relations with the Pend d'Oreilles, the Kalispells, the Coeur d'Alenes, the Colvilles and the Spokanes who were also of Salish stock farther west. They also intermarried with the Nez Perce, a Shapshapian Tribe living along the Clearwater River in what is now Idaho.

The Kootenais of northwestern Montana and southern British Columbia are usually accounted a distinct stock (Kitunahan), but their speech has some similarities to Algonquian which may indicate an original relationship.

They are believed to have lived formerly on the east side of the Rockies whence they were driven west by their traditional enemies, the Blackfeet. The Kootenais were more warlike than their western neighbors and were the greatest hunters of whitetail deer and the finest tanners of buckskin of all the Indians. They were noted for their birch bark canoes, with under-shot ends, resembling those used on the Amur River in Siberia. They were sun worshippers, which is a Plains characteristic. They hunted and traded peaceably with the Salish but they were bitter enemies of the Blackfeet with whom, like the Flatheads, they were constantly at war.

The Bannocks of Shoshonean stock ranged over a portion of southwestern Montana and inhabited roughly the same territory as the Nez Perces, the main tribe of the Shahaptian family.

After they possessed horses, the Plateau Indians made regular migrations across the mountains to hunt buffalo and engaged in many a pitched battle with both Blackfeet and Crows. With the Crows at times they had periods of truce but with the Blackfeet, never.

These were the tribes, east and west of the Divide, that white men found in what is now Montana.

* . * * * * *

INDIAN CLAIMS COMMISSION BILL DEFEATED

The Indian Claims Commission Bill, S. 1902, which had passed the Senate during the last session of this Congress, met defeat in the House on June 23 by a vote of 176 to 73.

This bill, which had been proposed during the previous administration and advocated as far back as 1913, was aimed at a solution of the Indian claims tangle. It would have set up a commission of three men, whose duty it would have been to receive or uncover evidence bearing on the merit or lack of merit of Indian claims, to assemble complete information on claim cases and to report their findings to Congress, with recommendations for disposition of cases. Recommendations might have ranged from direct settlement by Congress, to the enactment of a jurisdictional bill taking the case in question into the Court of Claims, to dismissal of cases without merit. The Commission would have been in no sense a court but its findings of fact would have been admissible as evidence in the Court of Claims, thereby making possible the avoidance of duplication of effort in establishing evidence.

Members of the House who spoke against the bill in the debate on the floor gave as reasons for their opposition their feeling that the bill would set up a needless additional government agency and their fear of the opening up of millions of dollars in claims against the government .

A TRADER ON THE FORT PECK RESERVATION IN MONTANA SPEAKS

By G. A. Lundeen, President and Manager of the Fort Peck Mercantile Company

Since the early spring of 1913 I have been trading with the Indians here at Poplar. During all that period up to 1928 all of the Indians had money to their credit and spent it freely in buying necessities of life, such as groceries, meats and clothing and also for building and repairing of homes. In these prosperous years, many of them had automobiles and obtained a great deal of enjoyment from the use of this new way of traveling.

In these later years the tribal funds were almost exhausted, the crops were poor and the white renters of their land were unable to meet the lease payments. This meant hard times for them as well as their white neighbors.

During the good years many of the Indian people farmed and made good at it. To many of these that had crops planted I extended credit during the summer months and they were among the first to come in and pay their bills when their crops were harvested. In all my dealings with the Indians, I have found that most of them appreciated any help extended to them when they were in straits and that they would come in and pay me as soon as they obtained money from leases, crops or other sources. Of course, there are always a few who forget this help and try to avoid paying up; the percentage of such people, however, is no greater among Indians than among white people.

It has been an interesting game to trade with them and I have enjoyed it during these years, even during this discouraging period when there were almost no crops and their revenues were very small.

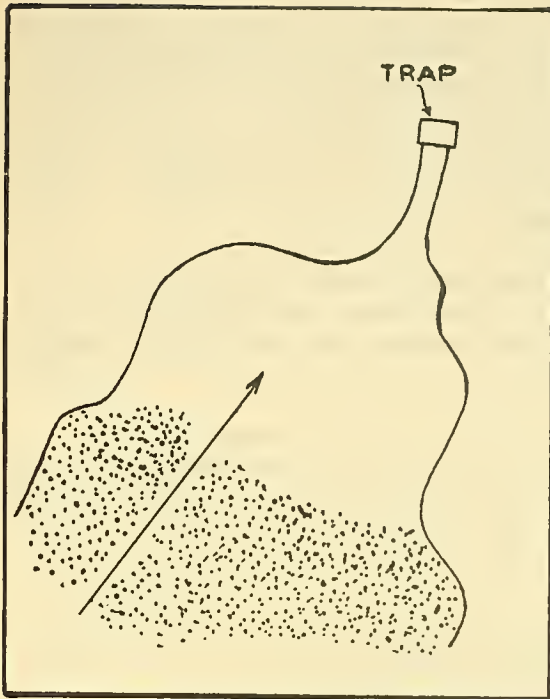
I am hoping that this territory will again be blessed with plenty of moisture so that both the Indians and the whites can again enjoy farming and stock raising as in the past.

* * * * *

CROW FAIR TO BE HELD AUGUST 30 TO SEPTEMBER 4

The Crow Fair will be held August 30 to September 4. This annual event, which includes live stock shows, races, dances and rodeo events, will this year include a historical pageant to be presented on September 1.

FIGHTING ONE OF AGRICULTURE'S GREAT PLAGUES AT

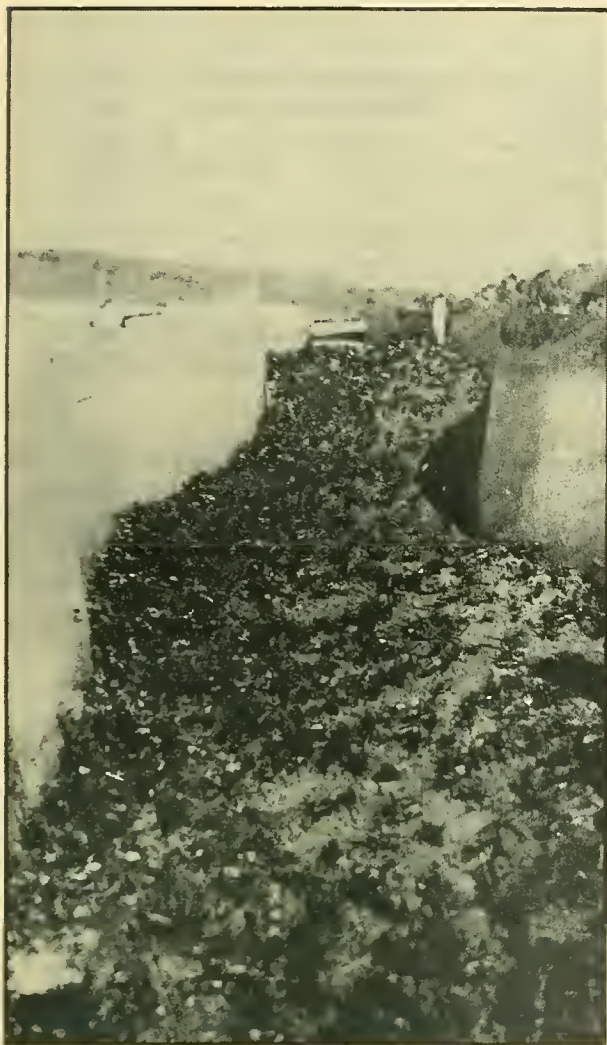


One method of fighting Mormon crickets is shown here. A swarm of crickets is found advancing across a field, as indicated in the diagram on the left. A temporary galvanized iron fence is laid around the area. (Last year a fence over a mile long was used.) The crickets follow the fence and converge toward the trap. Oil is sprinkled in the trap, and the crickets are then removed and burned.



Crickets Following The Fence

WESTERN SHOSHONE AGENCY, NEVADA - MORMON CRICKETS



The Fences Converge Near The Trap



Slipping into the trap. A pit
4' x 4' x 4' was filled in a
single night.

NAVAJO TRIBAL COUNCIL SENDS DELEGATES
TO TESTIFY IN SENATE SUBCOMMITTEE HEARINGS

Mention was made in the July 1 issue of "Indians At Work" of the hearings held by a subcommittee of the Committee on Indian Affairs to hear the testimony of a group of Navajo Indians headed by Jacob Morgan. Subsequently, on July 3, the Committee heard Commissioner Collier, Mr. Fryer and a group of Navajos which the tribal council sent in at its own expense. The statements of these witnesses have been mimeographed and a limited number of copies are available at the Office of Indian Affairs in Washington.

Council spokesmen criticized the Morgan group for making misleading statements in their discussions on the reservation and for their lack of a constructive program.

They spoke against allotment, the possibility of which had been raised by the Morgan group's attorney and against the splitting of the tribe. They asked assurance of the holding of tribal assets, including the oil in the Eastern Navajo area, for the tribe as a whole.

In speaking of the stock reduction program, Dogol-Chee-Bikis, one of the delegates said that reductions of small owners had been voluntary, and made, in many cases, unwisely, because of the desire for immediate cash. "To begin with," he said, "when the reduction program first came in, it was talked about for a long time and the results were found, one after another, that the man with 100 head of sheep should not reduce. I think that we, as the Navajo Tribe, have abused that, ourselves. We are more responsible for the reduction, the way it has been carried on, than those people who are in authority. For that reason, I do not think the blame should entirely fall upon those who are in authority, but that we should be included in that." ...

"Nobody on the reservation favors the reduction, because they know that it is taking away from their livelihood and their money; but, nevertheless, it is just like a baby that is sick: it has to have castor oil in order that it might get well. We like our sheep, but nevertheless we have to take the medicine of reduction, because, considering the range, we know that the sheep have to be fed off the range, and we know that the income comes from the range. The foundation of the whole thing - of the whole situation is the range."

In conclusion, the delegates urged the passage of the New Mexico Navajo Boundary Bill, mention of which had been omitted by the Morgan delegation in reviewing reservation troubles and needs. "I plead with Senator Chavez," said one of the delegates "for I think that he knows for a fact that the Navajos want land and that he should give us that land that lies on the eastern side of the reservation. We want that extension. Our people need it, and our people are entitled to it."

The other members of the group were Henry Talliman, chairman of the tribal council, Frank Mitchell and Howard Gorman.

INDIAN OFFICE POLICY SUMMARIZED

The letter below, written by Commissioner Collier in reply to an inquiry from the Haskin Information Bureau, gives a brief statement of present-day Indian administrative policy.

Gentlemen:

Responding to your query, the present Indian policy is to help Indians to get on their own feet individually and collectively, and materially and morally. On the negative side, the policy is to stop dictating to Indians how they shall live, what their religious affiliations should be and so forth.

We are trying to supply landless Indians with land for subsistence farming and grazing. We are administering a credit system to enable Indians to finance their own enterprises. We are encouraging self-government, under the terms of the Indian Reorganization Act of June 18, 1934.

We are trying to provide schools equal to the best white schools and under the Reorganization Act we are supplying to Indians an opportunity for advanced education in colleges and professional schools.

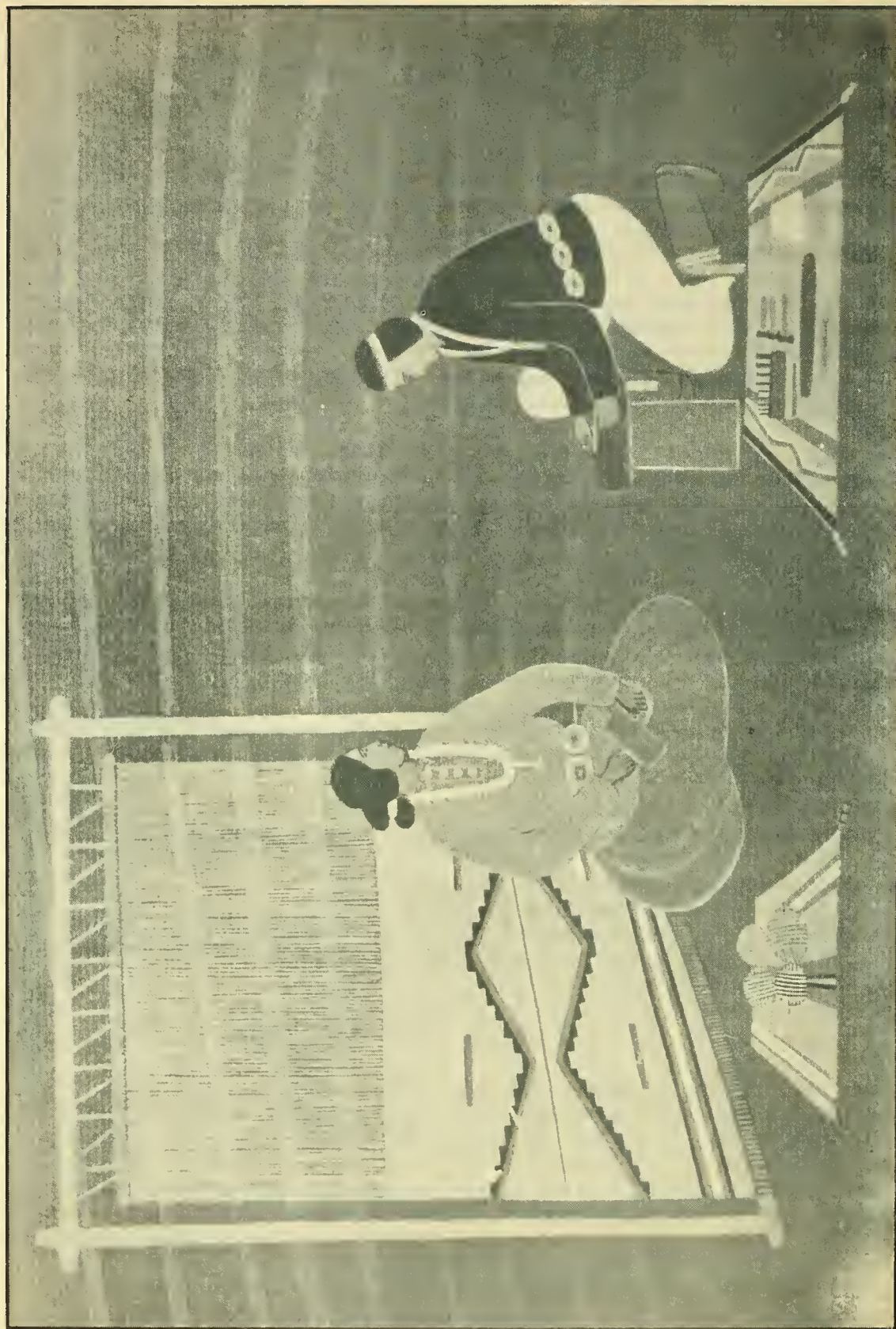
We are working with the Indians to conserve their timber, water and soil resources, depleted in the past through reckless overuse.

Indian administration today has no dogma or set pattern for even one tribe of Indians and certainly not for 250 tribes, each with a past, a present and a future peculiar to itself. Half of the Indians are living like white people and will go on out into the white world. The others, we hope will strengthen their group identities, while at the same time participating more fully in the general life of the country.

Sincerely yours,

(Signed) John Collier

Commissioner



By Andy Tsih-nahjinnie, Navajo

PUBLIC HEALTH WORK AMONG CHILDREN AT THE CHEYENNE RIVER AGENCY, SOUTH DAKOTA

By Phoebe Sheppard, Field Nurse

Some of the most interesting phases of public health work at the Cheyenne River Agency are with the children.

First, there were thorough physical examinations of all the pupils at the beginning of the school semester; then there were vaccinations.

When contagious illnesses occur, there is always the possibility of epidemic. During the month of November there were four cases of scarlet fever in the dormitories of the Cheyenne River Boarding School. After these children had been diagnosed as having scarlet fever, they were taken to the hospital at Pierre, since it was not feasible to care for them at the Agency hospital which was then under reconstruction. The physician requested that the nurse supervise and instruct the children in throat gargling twice daily and the brushing of teeth with salt solution three times daily. The use of carbolic soap in hand washing was also stressed. All dishes used in the dining-room were sterilized.

No further cases of scarlet fever occurred. The splendid cooperation of the school faculty in carrying out the orders of the physician and in helping the field nurse was no small factor in the control of this outbreak and deserves special commendation. These measures and the strict quarantine observance of personnel and children at this school prevented what may have been an epidemic.

Health in the day schools is watched too. Below is a copy of a health report of eight children from one of the day schools.

PUPILS	AGE	HEIGHT		WEIGHT		TEETH	CORRECTIONS
		1st	2nd	1st	2nd		
Girl	16...	65....	65½...	108...	121	..... 1C	.... Dirty Teeth
Boy	7...	48....	48....	45...	58	..... 7C	.... Scabies - Treated
Girl	11...	58....	58½...	71...	79	..... 3C	....
Boy	13...	A....	61....	A...	90	..... OK	....
Girl	9...	54....	54....	54...	59	..... 1C	....
Girl	7...	53....	53....	73...	83	..... EX	.... Conjunctivities - Treated
Girl	14...	62....	62½...	87...	93	..... OK	.... Dermatitis - Treated
(A-Absent)							

All of these children live in homes where there is a patient with active pulmonary tuberculosis. We were consequently glad to note the increase in weight on the part of all eight. The lunch served at noon at the school has undoubtedly contributed toward the general improvement in health of the children.

This group at Green Grass Day School hold up their health chart and show on their fingers how many pounds each has gained during the time recorded.



A young Sioux mother - bashful, but proud of her baby. She had prenatal care and, after her baby was born, had infant hygiene instruction also.

Tired Of The Clinic.



THE HEIRSHIP LAND PROBLEM - AN ANSWER SUGGESTED

Commissioner Collier, in his editorial in the June 1 issue of "Indians At Work", dealt with the complications of the heirship land system and its costliness. He asked for suggestions from readers. One of the replies is given below:

Indian Organization Suggested As A Tool To Unravel The Land Tangle

If Indians organized under charters could realize the great cost to themselves and the Government in maintaining current chain of title to the inherited land estates, they would take immediate steps, individually or collectively, to bring about a solution of this problem.

Nearly all Indians would like to have their organization a going concern so that it would become, in fact, a moving, living power for the welfare of all members. With intelligent management by business-like officers, there is nothing to stop any Indian organization from becoming such a body.

In any organized institution, in order to entitle one to the benefits thereof and a vote in its policies, some definite responsibility must be assumed by that member. How many Indians have a financial interest in their chartered corporations? Aside from their moral support, few Indians have invested any private capital in their corporations.

Every Indian land owner may assist his corporation and save his family future probate expenses by conveying his land interests to the United States in trust for his tribe or corporation, subject to the condition that the Indian grantor and members of his family shall have the income and occupancy of the land so long as they shall live. A testator may also devise his land interests in the same way, reserving a life interest in his family. The effect of such conveyances would divest the Indian owner of his title, if any, subject to the life interests of himself and members of his family; probate expenses would be cut to a minimum; the corporation would have greater borrowing assets; and the living members of the family would have lost little by such a conveyance. It is very doubtful in the writer's mind if there is a necessity to determine the heirs of Indians holding lands under trust patent.

It would be possible for Indian corporations, if they wished, to enact ordinances forbidding to its members the right to office, or to loans, where they have no financial interest in their organization. It is elementary

that a person who has a financial interest in his organization will use his influence in making it a successful enterprise.

A white man's title to land is an estate of inheritance. It is the largest possible estate a man can have, being an absolute estate. It is where land is given to a man and to his heirs absolutely, without any end or limitation put to the estate. But it may be lost by non-payment of taxes, conveyance by deed or mortgage, condemnation and so forth. An Indian's title to restricted lands may also be an estate of inheritance but with certain restrictions and limitations. He cannot sell or mortgage his land without consent of the Government.

Therefore his title is not absolute. His restricted land interests cannot be lost by non-payment of taxes until Congress acts. As the writer sees it, the Indian title is just a little better than a life estate, in that it can be inherited by future descendants. But after all, we cannot convey or devise lands to persons not in being. So in this, the Indian's interest should be secondary to that of his interest in his corporation.

No race of people ever achieved economic freedom and self-determination without responsibility, character and a fixed course in the proper application of their assets. After everything is said and done, all wealth comes from the land. Absolute jurisdiction over all the lands of the Indian community by its organization would endow it with great possibilities for the benefit of all. By C. R. Beaulieu, Minnesota Chippewa, Land and Probate Clerk, Tulalip Agency, Washington.

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VISITORS IN THE WASHINGTON OFFICE

Recent visitors in the Washington Office have included Superintendent Charles H. Berry of Cheyenne and Arapaho Agency in Oklahoma; Superintendent Walter B. McCown of Kiowa Agency in Oklahoma; Superintendent John G. Hunter of Fort Peck Agency in Montana; and Superintendent Mark L. Burns of Consolidated Chippewa Agency in Minnesota.

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COVER DESIGN

The design on the cover of this issue of "Indians At Work" was drawn by Bob Hofsinde (Grey-Wolf). It is a modern Hopi pottery design.

MEXICAN NOVEL GIVES VIVID INTERPRETATION OF INDIAN LIFE

By D'Arcy McNickle, Administrative Assistant, Office of Indian Affairs

EL INDIO -- By Gregorio Lopez y Fuentes. Translated by Anita Brenner.
Illustrations by Diego Rivera. 256 pp. Indianapolis: The Bobbs-Merrill Co.

There are several reasons why anyone interested in Indians and particularly anyone interested or involved in Indian administration, will want to read El Indio, the book which was awarded the National Prize of Literature by the Camara de Diputados. Of first consideration, the book is readable. It is writing which, for directness, for simplicity and for verbal vitalism, is easily distinguished. Presented as it is with Diego Rivera's illustrations imbedded in the text, one is struck by the remarkable kinship between writer and artist. Reflecting upon that kinship, one can think of nothing more original to say than that its ethos is Mexican, as we are coming to know it, thanks largely to Rivera.

But what makes the book especially interesting to anyone having what we might call a professional relationship with Indians, is the book's quality of epitomizing, not Indian history alone, but that ethos, that Indian character conditioned by its journey in the world. Consider:

"The ducks are hatched in the bulrushes and they have scarcely broken through their shells when they throw themselves into the water without having been taught by father or mother. The butterflies burst through their wrappings and wing freely into the sky. The snake comes into being and glides through the weeds with death in its mouth . . . We were like that, too (but) what has happened to us is just that under the domination of another race, we have begun to lose faith in our instincts." Words of the tribal seer.

It would seem that man's first purpose and greatest need is to work through nature, as the worm works outward from the womb of the apple, into whatever you fancy to call it -- the light, fulfillment, consuming grace. Primitive children impress themselves upon everything they touch, carnalizing the speechless stone and inventing an interlocking spiritualism by which they clasp to themselves powers that are beyond their own strength and appease the forces that would destroy them. When a more highly sophisticated people comes into contact with this primitivism, the outcome is obvious. Instincts suffer, indeed. It is decay, degradation, looming death. A dominant culture must make this decision: either be consistently and persistently ruthless, until it has stamped out the weaker pattern; or apply good sense and a scientific mind to working out a condition in which both can survive.

Too often, one suspects, Indian administrators go cheerily to bed after a day in which they have maneuvered, or outwitted, a recalcitrant full-blood into doing something for his own good which means a further rending of the fabric of instinct. Then they wonder why the full-blood turns suddenly stubborn and uncooperative. An Indian administrator, if he takes the second choice, should begin each day by bowing to the east and reminding himself to practice humility, good sense and science.

Perhaps these reflections do not strictly belong in a book review, but they come inescapably to mind as one reads El Indio. All the tragedy and confusion, individual and tribal, which the book portrays, results from the never-stumbling pride and conviction with which the ruling race encounters these mountain primitives. The boy who shatters his legs in escaping from three gold-lusting men and drags his agony into the lives of two families; the authorities who come to dynamite a mess of fish and legalize their hoodlumism by the simple trick of reversing the Aviso which announced the law to the Indians; the building of a road which leads nowhere and the building of a church which has equal purposelessness, both with village labor - these are some of the incidents which characterize the attitude of the self-appointed better people. There is heavy-handedness in the author's art, it is true, but veracity is not strained. Of the future, one gathers, the author is not entirely convinced. He is biding his time. The Indians are on the march. A leader has risen among them and there are comings and goings, ambushings of officials, repeal of the head tax. But leadership is still naive. Much has yet to be learned, and suffered.

Some readers will probably be left cold, at least at the beginning of the book, by what might be called the author's trick of anonymity. No characters are named. Time and place are not named. The tribe is not named. As any instructor in the methods of fiction can tell you, this is an artistic sin. But like all conventions, it can be violated with impunity when the violation is purposeful. Anyone reading through the book is certain to have a very vivid sense of Mexico, of its "corrugated greens of the Sierra", its sweltering jungles, its incredible economic contrasts, its laboring under the handicap of an appalling superstition which in the past has been abetted by an ignorant priesthood and a corrupt petty officialdom. And this is further reason, if further reason is needed, why El Indio should be read by anyone interested in Indians, whose habitat, we are reminded, extends south of the Rio Grande and north of the Dominion border.

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NEW NAME FOR I.E.C.W.

Beginning July 1, Indian Emergency Conservation Work has been changed to Civilian Conservation Corps - Indian Division. This is a change of title only, and has no bearing on the Division's function.

FROM I.E.C.W. REPORTS (HEREAFTER TO BE DESIGNATED AS CCC - ID)

Tree Planting At Sac & Fox (Iowa) Tree planting was continued this week. Nearly all the acreage in the field is planted. About 12,000 trees which are left over are being lined out to be used for planting blank spaces later on. The weather has been cool and wet - just right for tree planting. Eugene T. Hood, Clerk.

Reorganization Meeting At Tomah Indian School (Wisconsin) A meeting concerning the Reorganization Act was attended by the entire group of men on Thursday, May 27th. This meeting was well attended by the tribe as a whole and a great deal of interest was shown. Mr. Perue Farver from Ashland, Wisconsin, was the main speaker. The meeting started at 2 p.m. and ended about 4 p.m. The ECW truck was used to transport the men to the meeting. The Stockbridge Business Committee is meeting with Mr. Farver today to complete arrangements and get a clearer picture so that they can explain the details of reorganization to those who were unable to attend the meeting. Kenneth G. Abert, Trail Locator.

Activities At Shawnee (Oklahoma) Weather conditions have been excellent for the last two weeks and the boys are enjoying their work, regardless of how much the sun bears down; the work goes on; time out at noon for lunch and soft ball and then more work.

We are having many discussions on such topics as snake bites, swim-

ming and where and how to apply many kinds of bandages. Every snake that is killed on the project is inspected and by doing this the boys are getting first-class information.

We hope to make greater progress in building baffles. We are also trying to build a winning ball club and to be able to recognize poisonous snakes if bitten; how to treat a snake bite. Herbert Franklin, Asst. Leader.

Rodent Control Work At Consolidated Ute (Colorado) Twenty man-days were spent on rodent control work this week. The crew has finished control work along the irrigation structures under the Pine River Project in connection with Southern Ute Indian allotments and will spend the rest of their time on the worst areas of infestation on Indian allotments on this reservation. Three hundred and ten pounds of poisoned grain were used and about 608 acres of land were covered. Progress has been very good. Graves S. Gunn, Leader.

Spring Development At Crow (Montana) We finished clearing the old spring development material out of the way. The new installation is all in and all that remains to be finished is the fence. The lessee is highly pleased with the work we have done. This spring represents the only water available to him in his 3,000 acre lease.

We expect to move from this spring Monday. Stephen Sun Goes Slow.

Reservoir Maintenance At Choc-taw and Chickasaw Sanatorium (Oklahoma) We have made very good progress on the Stock Water Reservoir reinforcement.

This dam is being reinforced with clay, soil and rocks. The walls of this dam were very weak, in fact, near collapse and it was necessary that this work be done to preserve the dam.

From three to four teams have been used daily in this work, pulling slip loads of clay, soil and rocks upon the walls of the dam. The clay, soil and rocks are used for the purpose of strengthening and reinforcing the structure of the dam.

Weather conditions have been ideal this spring and the forests and mountains on and near the reserve are most beautiful. Dr. William E. Van Cleave, Superintendent.

Erosion Control Work At Pima (Arizona) Erosion control work was gotten under way during the week in the vicinity of Gila Crossing and fair progress was made with one tractor and a small team crew. The Indians of that vicinity are glad to get busy.

All fence repairs in Gila River and in Salt River Reservations are going along very well. One small crew is working at Salt River and another at Gila River.

The Papagos of Ak Chin were glad to be employed repairing the small flood control dike as the washout last year makes them apprehensive of the summer storms. Clyde H. Packer, Project Manager.

Truck Trail Maintenance At Hoopa Valley (California) We have been enjoying lovely weather during the past week and work has begun on the truck trail and horse trail clearing slides, fallen trees and grading in preparation for summer use during the fire season. A crew of 14 men worked on the Big Hill and Hostler Ridge Trails and completed some seven miles. The bulldozer was used to clear slides and the grader will be used to grade that portion next week. Two men worked on the Bull Creek Horse Trail which covered a large area of the reservation bordering the Klamath National Forest.

Work is progressing nicely on the subsistence garden project at Johnson Village. A quarter-mile of ditch line was cleared during the week. The crew worked in large timber and made good progress.

Three of the enrollees left on Thursday morning to attend the District Forest Guard Training School at Toppenish Agency in Washington. The courses will begin on Monday, and will continue for one week. The men who made the trip were very enthusiastic at the opportunity to develop themselves along the lines for which the school is being conducted and we expect good results from them. Patrick I. Rogers, Assistant Clerk.

Range Revegetation At Alabama and Coughatta (Texas) Under the range revegetation project, about thirty acres were planted with lespedeza seed bought out of the last allotment. Several good showers of rain have fallen that will insure a good stand.

The enrollees have been applying

"High Life" to the ant hills on Saturday. It is indeed fortunate that this poison was on hand from the allotment; for the ants were completely destroying the crops as they came up. J. E. Farley, Indian Agent.

Progress At Uintah & Ouray (Utah) Truck and machine operators from Camp #4 and this camp have completed a course in First-Aid, making them competent to handle any injuries that might occur on or off the works.

Our truck trail maintenance project #40, the road crew, have been placing new culverts to let the water that has collected in the ditches a chance to drain off.

Six culverts were placed on the Whiterocks, John Star Truck Trail. One 24" x 16' and five 15" x 16'.

Two culverts were put in on the road being built into the Uintah Ranger Station. One 24" x 14' and one 15" x 14'. The road into Uintah Ranger Station was straightened out and built up by hauling dirt and gravel on it. This has been very slow as it has been done by hand. We hope by next week we can get some dump trucks and our grader will be in working order. Ray Langley, Camp Assistant.

Truck Trail Maintenance At Fort Totten (North Dakota) Truck trail maintenance is well under way. We are now reshaping Horse Shoe Lake Truck Trail and putting in a few more turn-outs and approaches. Rains have slowed up operation somewhat.

The fourth windmill was erected

this week and one concrete stock watering tank poured. We have received our second set of steel forms for construction of concrete water tanks which will enable us to speed up operation. Christian A. Huber, Trail Locator.

Soil Erosion Control At Potawatomi (Kansas) A crew of 13 men have been working on the Kickapoo Reservation this week on an erosion control project on the Wapp Allotment. Two check dams were completed this week, making a total of 5 completed to date on this allotment; also 52 cubic yards of dirt were excavated in preparation for the check dams. P. Everett Snerry.

Dam Construction At Salem Agency (Oregon) Weather conditions have been fine. We pumped 2500 gallons of water that had seeped into the ditch out; (8 man-days) and excavated nine cubic yards of blue clay in order to make room for the concrete forms (20 man-days); and 25 yards of material that had caved in over night was removed.

Approximately 1,000 square feet of concrete forms have been constructed and are ready to be laid in the ditch bottom (12 man-days); and a small tool shed has been built to house equipment and tools, (8 man-days). Richard H. Allen, Sub-foreman.

Revegetating Pasture Land At Chilocco Indian School (Oklahoma) Indian Emergency Conservation Work has started on the Chilocco Reservation and is furnishing needed work for many of the Indian boys that live near the reservation. The tools were checked out May 14 and work started on May 17. Hehan Poppan.

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